THE UNITARIAN CALENDAR

O CHIME of sweet Saint Charity,
Peal soon that Easter morn
When Christ for all shall risen be,
And in all hearts new-born!
That Pentecost when utterance clear
To all men shall be given,
When all shall say *My Brother* here,
And hear *My Son* in Heaven!

"Godminster Chimes."

—JAMES RUSSELL LOWELL.

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OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

UNITARIAN TEMPERANCE SOCIETY

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D.D., President.

Rev. Manley B. Townsend, Secretary.

Address correspondence to the Publication Agent, Mr. C. L. Stebbins.

Address contributions to the Treasurer, Mr. Charles H. Stearns.

The Unitarian Calendar

Vol. 1 APRIL, 1909 No. 7

THE PARAGRAPHER

Are you looking backward over the centuries at an ancient tomb for the Risen Life? The words have a stronger and more strengthening significance than that. The risen life that should mean most to you is your own life, risen each morning from its tomb of ignorance and sin and prejudice into the larger life of the child of God. What avails it if the Nazarene should have risen from the dead twenty centuries ago if you, to-day, are held captive in the soul-sepulchre of sin and selfishness? I say unto you, "Arise from the dead" into the risen life of love and service!

Are you living the larger life? Do you know that humanity is but yourself in the large? Do you know that you are not a single, separate being living out your own life in your own way, but that you are part of the great social organism of mankind, bound to all the rest of mankind by the closest and most intimate ties? Do you know that every word and action of yours has its effect upon the life of all men? Do you know that humanity is either better or worse for every day of your life, and every deed of the day? If you do not, you are not living the larger life.

Too long have we been cursed by the thought of a depraved nature that has crippled us, and left us hopeless and helpless. Too long have we believed the lie that we lacked the inherent power to dare and to do! Too long have we fancied that some exterior and supernatural force was necessary to give

us strength and salvation. Too long have we imagined that liberty comes only with death. Let us be wise. God has made us divine, and has given us the privilege of asserting that divinity here and now. Let us rise!

Men say that the church is slowly dying, and they speak with good cause. The outer emblems of religion do not appeal to mankind as once they did. Religious authority is everywhere being doubted, and old standards of truth are being displaced by new. Creeds are crumbling like snowbanks in springtime, and for the same reason. But in spite of the passing of the form, the fact and the force of religion remain. It is asserting itself in the daily life of men. It is rising to new heights in the growing altruism of the race. Religion grows, for love grows, and love is religion.

Kindergartens are admirable institutions for children, but they have little charm for men. The latter have got beyond that point where such methods are able to either interest or instruct. And it must be acknowledged that much of religion, as interpreted by the church, is based on the kindergarten method. It consists of the singing of songs, the repetition of phrases, the following of the leader in the game of being good. It is no wonder that men are being repelled. What they want is a workshop, not a playroom. They want to achieve, and not merely act a part. When the church preaches religion as being man's work instead of child's play, it will attract man to itself.

The great hope makes the great soul. Where hope is small, aspiration and achievement are also correspondingly small. The religion that gives man large hope in a large God — a God whose plans are large and whose heart is large and whose message to mankind is written large — is the one

that aids in the development of the large soul. The Unitarian Church, having its principle based upon the conception of the largeness of God, gives to men the great hope that makes the great soul. Hence it has for all men, and for you, that which most can stimulate and strengthen.

To spurn pleasure, to choose the shadow side, to be sombre and sad, is to display symptoms of atheism. To love laughter, to be happy-hearted, to go through life with a smile, is to show strong evidences of belief in the verities of God and religion. A man's distance from the kingdom of heaven is never to be gauged in inverse ratio by the distance from his chin to his forehead. Heaven will not be populated by creatures who go around looking as though God were dead, and they wanted to be. One need not be always serious to take God seriously. The vibration of a laugh does not jar the foundation of one's religious faith.

Without hesitation, and without making any exceptions whatsoever, I declare that all men are divine. The lowest and most degraded soul that ever trod the mud-paths of vice is in possession of that germ of divinity whereby it may grow up into the likeness of its God. It has the germ, the spark, the inherent faculty to become. Just as in the lump of clay there lies the latent possibility of a wealth of grass and flowers and beauty, so in the clay of every human life there lie the seedlings of the flowers of the life divine. Religion deals with the development of the inherent.

YOU are your religion, expressed in terms of abiding character. It is not by your assertions, but by your acts, that you are judged. That you are Unitarian or Trinitarian in your belief counts less than that you are a good man in life. Religion is not an abstract philosophy,

but a living force. It is not dogma, but deed. It may be fostered in a church, but it must be fulfilled in a character. Never parrot your belief, — who cares what you believe? Go live it. The world will judge your religion by you, and by you only.

If you do not perceive God in the common thing, you have never really recognized His presence in the highest thing you know. God is not local, limited to the lofty, locked up in a holy book or a hallowed church. He is everywhere, else we must revise all definitions of deity. You cannot meet God in the sanctity of the church if you have not walked with Him in the surge of the public street. You cannot read Him in one book unless you catch glimpses of Him in all books. Take care — in reaching for the holy in the high you may step on the holy in the low.

Have faith in truth. Once it slept in the cradle of a creed, but now, awake, grown strong, vital, dynamic, it walks and works in the open. In the open you meet it face to face, and behold its form in the sunlight. It is able to stand and withstand. It speaks to you from the common thing. It proves its assertion by the present fact. It asks no favors, shuns no criticisms, dodges no doubts. It is willing to meet all, and to demonstrate its fact by its force. Whatever fails and falls is not truth, — truth is invincible! Have faith in it!

Truth is a trust, and not a selfish treasure. It cannot be hoarded up within one's own mind without sin. If you have been given a new thought of the true, you have simply been appointed agent for others. It is your duty to transmit the thought of the truth. How can you face the God who has revealed the truth to you that you might speak it to others if you refuse to speak it? There is more sin in what you have not spoken of the truth than in what you have declared of the false.

EASTER

The essential principle involved in our recognition of Easter is not so much a belief in the mere duration of life, as it is a renewal of our conviction of its soundness and integrity. The reappearance of the outward symbols of the life that has been for a time withdrawn from view, reinforces the belief that life itself is never really destroyed. Somewhere in the storehouse of Nature it continues, whether we can locate it or not. Year after year it manifests its presence, and when and where we thought it had departed, never to return, behold! again it fashions a new habitation and we know it is with us still.

Who can tell when this belief in the indestructibility of life was first fastened upon the human mind? Surely it was long before history began to be written, — long before altars were raised or temples built. It might have been when the terrible Neanderthal man was waging his desperate death-struggle with the razor-toothed lion. Out of his small, fierce eyes there may have gleamed a new light when the dear old Sun came back to his half-frozen world to cause the trees to renew their tender green and the bleak mountain-sides to smile with flowers. Thus, long ago, he had his Easter thrill of anticipation which, through the long centuries, has evolved into our modern sense of immortality.

Like all the greatest thoughts and convictions that this childish world has entertained, this persistent belief in the integrity and perpetuity of life is the result, not of argument, but of growth. It comes to us out of the immeasurable past not as the reward of our having "taken thought," or of our being anxious, or of our philosophical speculation, or of our psychical research and our efforts to break into the realm of the unseen; but as a natural consequence of the life unseen within us adjusting itself to the ever-expanding environment about us. The

belief in immortality is here as an inevitable product of evolution. It depends far less upon our arguments concerning it than upon our capacity to receive it. It is not so much a question of intellectual attainment as of spiritual discernment.

Thus considered, a belief in immortality has depended upon personality as its chief conveyance. Those who have lived greatly have been its chief sponsors. To those who saw and were touched by the personality of Jesus it would have seemed like a blemish upon the face of Nature for Him to have been less than immortal. To those who walked and talked with Socrates, to think of him as *dead* was contrary to the verdict of reason. So all great lives impart great convictions about life itself. Let him who would convince others of the persistence of the soul after death demonstrate the essential greatness of the soul before death. And then what John White Chadwick felt and wrote of Phillips Brooks may seem true of many another soul:

"Here was a man cast in such generous mould
Of body, brain, and conscience, heart and soul,
That if till now we never had been told
Of an eternal life and perfect goal
Beyond the verge of this our mortal space,
Straightway of such we should conceive, and dare
Believe it builded in God's boundless grace
After this man's great fashion, high and fair."

LEWIS G. WILSON.

An enthusiasm for humanity is needed to transform the Church, and, thus transformed, the Church would soon transform the world. — *Josiah Strong.*

THE CHURCH AND CITIZENSHIP

Our ancestors, when they settled a new town, set apart a tract of land for a training-field, close by the church. The Old Common, as we now call these training-fields, is found at the center of every old town. But, after all, the real training-field was in the meeting-house, indoors. These meeting-houses, with their simple architecture, were the great power-houses from which went forth the spiritual and moral influences which inspired and controlled the whole life of the people.

Does any man doubt that it is desirable to maintain the public worship of God? If these Christian institutions are to abide, the men who believe in them must maintain them. The men who need public and social worship will never, as a rule, seek it, unless the men who think they do not need it set the example, and join in it. There is, in my judgment, no more commanding public duty than attendance at church on a Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty.

I believe we best maintain the country we love and the State of which we are a part, and of whose government we have our share of personal responsibility, by a constant attendance on the public and social worship of God. I believe it to be to the interest of the country, of the town, and of the individual soul that the habit be not abandoned. I do not put it upon the ground of an express divine command. I put it solely on the ground of good citizenship, and on the ground that attending church from Sunday to Sunday is of incalculable value to the man himself.

I suppose there are very few persons among those who do not go to church themselves who would not regard it as a grievous public calamity if all our churches were closed and the public worship of God and the preaching of the gospel were discontinued.

It would, in my judgment, if that were to happen, be impossible to maintain liberty, self-government, or any form of Republic which depends for its success on the character of its citizenship. The public worship of God in this country is to be continued or maintained only by attendance upon it.

— *George F. Hoar.*

THE PHARISAISM OF REFORM

No American, it seems to me, is so unworthy the name as he who attempts to extenuate or defend any national abuse, who denies or tries to hide it, or who derides as pessimists and Pharisees those who indignantly disown it and raise the cry of reform. If a man proposes the redress of any public wrong, he is asked severely whether he considers himself so much wiser and better than other men that he must disturb the existing order and pose as a saint. If he denounces an evil, he is exhorted to beware of spiritual pride. If he points out a dangerous public tendency or censures the action of a party, he is advised to cultivate good-humor, to look on the bright side, to remember that the world is a very good world, at least the best going, and very much better than it was a hundred years ago. It is an ill-sign when public men find in exposure and denunciation of public abuses evidence of the Pharisaic disposition and a tendency in the critic to think himself holier than other men. To the cant about the Pharisaism of reform there is one short and final answer. The man who tells the truth *is* a holier man than the liar. The man who does not steal *is* a better man than the thief. — *George William Curtis.*

Truth is great, and must prevail;
  Write the adage, where? and when?
Truth has failed, will fail again,
  If not backed by earnest men.

— *A. J. Ellis.*

WHAT THEN?

As religious liberals, we claim to have the larger truth. What then? Are we going to rest satisfied with the fact and pride of its acquirement, looking with complacent pity upon the people who still cling deludedly to the half-truths of the past? Or are we going to speak it to those to whom it has not yet come, and who are waiting even now for us to speak the word definite and the message modern?

We rejoice in the fact of freedom. What then? Shall we regard it as merely the freedom of release, cancelling the claims of superstition upon us, and compassionating those who voluntarily remain in the thraldom of tradition? Or shall we see in our freedom a force that should be used to set others free, and realize that liberty brings but larger task and privilege?

We rejoice in the fuller light of God's love. What then? Shall we merely selfishly bask in its radiance, like beasts dozing in the sunlight of noonday, full of thanksgiving and forgetful of all else? Or shall we, standing in the light, remember the shadowed corners of life, and endeavor to reflect some of the radiance into them, that others might share with us its glow and glory?

We rejoice in the privilege of progress. What then? Shall we use the privilege by pressing on to new heights of view and new vantage-points of power, with backs turned to the multitude below seeking vainly some newness of life? Or shall we recognize our essential unity with the multitude, and count that progress best which aids them also to ascend with us?

We rejoice in the consciousness of kinship with God. What then? Shall we seek only to interpret it into terms of the divine, taking spiritual flight upon the wings of our aspirations far from the poverty and problems of the common world? Or shall we interpret it into terms of the human, recog-

nizing the parallel fact of our kinship with men, and seeking rather to be doubly true by brotherly service?

We rejoice in the larger life and the fuller faith and the later truth. What then? Shall we hold ourselves proudly aloof, with dainty disdain of the common, cherishing our treasures, worshiping apart in our own circle and our own way? Or shall we hold our treasures in trust for all, living the larger life that includes all, having the fuller faith in the goodness of all, and speaking the later truth for the enlightenment and emancipation of all?

— *C. W. Casson.*

Our days witness a recoil from the extreme inwardness of our forefathers' religion. Human affections warm us more. Human duties are nobler in our view. Social interests are of deeper moment, and the whole scene of man's visible life, no longer the mere vestibule of an invisible futurity, has a worth and dignity of its own, which philanthropy delights to honor, and only fanaticism can despise.
— *James Martineau.*

For mankind are one in spirit, and an instinct bears
along,
Round the earth's electric circle, the swift flash of
right or wrong;
Whether conscious or unconscious, yet Humanity's
vast frame
Through its ocean-sundered fibres feels the gush of
joy or shame;
In the gain or loss of one race all the rest have equal
claim.

— *James Russell Lowell.*

THE AVERAGE MAN'S DILEMMA

We mean by God, if we mean anything, that last term in life's ascending series which at once sums up and transcends all other terms; we mean the ideal of the soul's loftiest aspiration; we mean, to use simpler language, whatever is highest and best. It follows that, if man is to know about God, he must be living, he must long have been living, to his own highest and best self; he must have gone far in the direction of his inward ideal; he must have far outgrown the average level of human life. In other words, he must have done the very thing which the average man is most reluctant to do, the very thing which he expects theology to relieve him from the hateful necessity of doing,—he must have made abundant spiritual growth.

This, then, is the average man's dilemma. He desires to know about God, but his chief reason for desiring this is that it will render it unnecessary for him to make that inward and spiritual effort which alone can qualify him to assimilate the knowledge of God. The desire to know about God is so fundamentally fallacious that, even if it could, by some inconceivable miracle, be gratified, the food of revealed truth would turn at last into a deadly poison, owing to the inability of the soul that asked for it to transmute it into the substance of its own being and the fuel of its own life. For, however pure and spiritual might be the creed which was delivered to the average man, he would be sure, sooner or later, to degrade it to the level of his own unexpanded and undeveloped soul.

Nay, if God Himself spoke or tried to speak to one who was not ready to anticipate or interpret His message by a life of Godward effort, the message would of necessity remain unspoken, for in the atmosphere of commonplace thought and feeling even the largest and loftiest words become unfit, as unfit as are the symbols of mathematics, for the transmission of divine truth.

—*From "The Creed of Christ."*

Having for a considerable time past found, from full conviction, that scarcely anything is so baneful to the present and future happiness and welfare of mankind as a submission to tradition and popular opinion, I have been led to see the necessity of investigating for myself all customs and doctrines of a moral and religious nature, either verbally or historically communicated, by the best and greatest of men or angels, and not to sit down satisfied with anything but a plain, clear testimony of the spirit and word of life and light in my own heart and conscience. — *Elias Hicks, Friend.*

THE TRAITOR

Though we break our father's promise, we have nobler duties first;
The traitor to humanity is the traitor most accursed;
Man is more than constitutions; better rot beneath the sod
Than be true to church and state while we are doubly false to God.

He's true to God who's true to man; whenever wrong is done
To the humblest and the weakest 'neath the all-beholding stars,
That wrong is also done to us, and they are slaves most base
Whose love of right is for themselves and not for all the race.

— *Lowell.*

Friendship is the nearest thing we know to what religion is. God is love. And to make religion akin to friendship is simply to give it the highest expression conceivable by man. — *Drummond.*

THE NATIONAL FEDERATION OF RELIGIOUS LIBERALS

There is a widespread interest in the sessions of the Philadelphia (First) Congress of the National Federation of Religious Liberals to be held in Philadelphia, April 27 to 30. Men of firmly established orthodox principles, as well as free-thinkers, express a kindly interest in it. President W. H. P. Faunce, of Brown University, is expected to speak at the first meeting on "The Protestant and Good Citizenship." "The Roman Catholic and Good Citizenship" will be represented by the late Attorney General Chas. J. Bonaparte, of Baltimore, while ex-Secretary Oscar S. Strauss, of New York, is to speak of "The Jew and Good Citizenship." Dr. Booker T. Washington will speak on "The Negro and Good Citizenship," while President Taft has promised to send the Congress a letter on Politics and Religion.

At subsequent meetings, large questions of religious interest are to be considered, in which prominent Unitarian, Universalist, Baptist, Roman Catholic, Congregational, Quaker, German Evangelical, Jewish, Christian, Episcopalian, and Ethical Culture speakers will participate.

The meetings are to be held in the capacious and quaint meeting house of the Religious Society of Friends, on Race Street, near North 15th. A cordial invitation to take part in these meetings is extended to all persons who desire to promote sincerity, freedom and progress in religion, by united testimony, by social service, and the fellowship of the spirit.

The organizing secretary of the Congress is Rev. Charles W. Wendte, whose address is 25 Beacon Street, Boston.

In the light of modern science, the sacred text has been transformed. Out of the old chaos has come order. Out of the hopelessly conflicting statements in religion and morals has come the idea of a sacred literature which mirrors the most striking evolution of morals and religion in the history of our race. Of all the sacred writings of the world, our own is the most beautiful and the most precious. It exhibits to us the most complete religious development to which humanity has attained, and holds before us the loftiest ideals our race has known. — *Andrew D. White.*

NOTES

Our Paragraph Pulpit, which has appeared daily in the *Philadelphia Inquirer* since the last week in January, has won the respect of imitation. The Christian Social Union, an organization of Episcopalians, announces that it will publish in each Saturday's issue of the *Inquirer* a "Paragraph Sermon." We are pleased to note this new effort in a very useful field of influence.

Rev. Ernest C. Smith, of Green Bay, Wisconsin, has been elected Secretary of the Western Unitarian Conference, to succeed Rev. Wilson M. Backus, who has accepted a call to the First Unitarian Church of Minneapolis, Minn. Mr. Smith will begin his new duties on April 1.

The Department of Social and Public Service, under the direction of its Secretary, Rev. Elmer S. Forbes, has just opened at 25 Beacon Street, a lending library of standard works on social and economic subjects. The library begins in a modest way with about one hundred volumes on its shelves. It will, however, be added to as the interest of readers

and demand for the books shall seem to make advisable. The library is for the free use of ministers and others interested in such lines of study. The books will be mailed to persons who are not within easy reach of the library on the condition that return postage will be paid by the borrower. A catalogue is now being printed and may be had on application.

Already much interest is being shown by Unitarians of the West in the meeting of the National Conference which is to be held in Chicago next September and plans are being made by several of the more active churches to send large delegations.

Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, has issued a finely illustrated portfolio, called "The Unitarian Workshop," descriptive of the various departments at 25 Beacon Street, funds for this purpose having been donated by a friend of the Association. The size of this edition is necessarily limited, but it is hoped that there may be a sufficient number of persons interested in our Headquarters to make a second printing possible by the payment of 25 cents each for the present edition, — the actual cost of the publication being 50 cents.

"The portfolio has been prepared in the belief that a better acquaintance with the building and the actual working force would be both instructive and inspiring to all, and especially to those who have never enjoyed the opportunity of visiting our denominational home. With the book goes a cordial invitation to the members of our 'household of the faith' to consider the building and its privileges at their disposal whenever convenience or inclination may lead them thither."

UNITARIAN SCHOOLS

Hackley School for Boys, Tarrytown-on-Hudson, N. Y.
Home Schools for Girls, West Newton, Mass.
Home School for Girls and Special Students, 115 Beacon St., Boston, Mass.
Howard Seminary for Girls, West Bridgewater, Mass.
The MacDuffie School for Girls, Springfield, Mass.
Powder Point School for Boys, Duxbury, Mass.
Proctor Academy, Andover, N. H.
The Tuckerman School, Boston, Mass., for training of Sunday-school teachers, parish assistants, club workers, and church charity workers.

UNITARIAN PERIODICALS

The Christian Register, at $3.00.
272 Congress St., Boston.
The Unitarian, at $1.00.
104 East 20th St., New York.
The Pacific Unitarian, at $1.00.
1580 Geary St., San Francisco.
Unity, at $2.00.
Abraham Lincoln Centre, Chicago.
Old and New, at $1.00.
Des Moines, Ia.
Every Other Sunday, for children, at 40 cents.
25 Beacon St., Boston.

THE UNITARIAN CALENDAR

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00

THE ORIGIN AND CHARACTER OF THE BIBLE

By REV. J. T. SUNDERLAND, M.A.

Being an enlarged and revised edition of "The Bible: Its Origin, Growth, and Character."

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This book embodies the results of the latest investigations about the Bible as to its origin, authorship, growth, its real character, its transitory elements, its permanent value. With illustrative tables, lists of the best books for reading and study, and several entirely new chapters, it sets forth the facts clearly, forcibly, in the light of large knowledge, yet in an eminently candid, catholic, and reverent spirit. At once scholarly and popular, it is perhaps the best exposition of the new view of the Bible that has yet been given to the public.

THE CHURCH OF TO-DAY

By JOSEPH H. CROOKER, D.D.

75 cents *net*; by mail, 82 cents.

The most clear-visioned, logically stated, and sensibly convincing presentation and solution of the problem of the modern church that is to be found in print to-day. The author reviews the proper scope of the Church's work, and urges the deserving claims of the Church to the consideration and support of those now indifferently outside of it, and to the more earnest co-operation of those within. The book cannot but give ground for very sober thinking; but it can also give the stimulus and inspiration for renewed spiritual life and light through a revivified Church.

SECOND EDITION

THE SOUL OF THE BIBLE

Edited by ULYSESS G. B. PIERCE

Cloth, $1.25 *net*, by mail, $1.35. Thin paper edition, flexible leather, gold over red edges, narrow margins, boxed; $1.60 *net*, by mail, $1.65.

Here are brought together in the order of the books of the Bible passages from the Old and New Testaments and the Apocrypha that are of perennial worth, arranged as synthetic readings. The result is a volume not of mere selections, but of Scripture readings, admirably adapted for use in church, school, and home. The readings are presented in true literary form, poetry and prose being properly distinguished, wherein each reading is a literary unit, dealing with but one subject, and calculated to make a definite religious impression. Each reading is cumulative in interest, concluding with a religious, but not a rhetorical, climax, which leaves in the hearer's mind a sense of moral elevation and completeness. The volume is generally recognized as the most satisfactory work of its kind that has yet been published.

A complete index gives references to topics, to persons, and to the readings suitable for various occasions.

A unique booklet, of which the moral is not too obvious

BY-WAYS TO BOOKS

Being a few comments by the way from and concerning certain books, the identity of which does not at first appear, but which will be revealed to the diligent traveler who pursues his journey to the end of the road.

SENT WITHOUT CHARGE FOR THE ASKING

PUBLICATION DEPARTMENT, AMERICAN UNITARIAN ASSOCIATION, BOSTON

We believe in

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

In the love of truth and the spirit of Jesus, we unite for the worship of God and the service of man.